Saviour's blood, sanctified by the out pouring of the spirit as promised on the day of Pentecost, 'twas for them that Jesus prayed when he was about to leave this world, that the Comforter might lead, guide, direct and keep them in the way he had thus far led. O the magnitude of the work! the blessed privilege we enjoy of helping in the salvation of our fellow mortals, whose heart is so hardened, whose mind so benumbed that it does not go out in love for the human race, suffering beneath a load of sin and misery—to alleviate, to lift up, to save the erring ones and brighten the pathway of this vale of tears. Hear the declaration of the apostle regarding thy Master, 'He went about doing good.' 'Wist ye not I must be about my Father's business?'

Then look for a moment at what the Lord has entrusted in the hands of his servants in the way of stewardship of this world's goods. This is for the work of evangelization of the world. How are we as stewards occupying till he come? There is to be a reckoning very soon, there are books kept, Bro. and sister, and your name and mine are recorded there. How stands that account today? How does the balance sheet show? Hast thou buried thy Lord's money? Hast thou put it out with usury? Art thou enriching thyself and forgetting God? Where is the tenth? Wherein have we robbed God? In tithes and offerings, that is where my brethren and sisters we are robbing him today. We must soon face this dread account. Had we not better like Zaccheus come down and make restitution etc.

Are there not those ready to go? How is the Lord's treasury? Paul says, 'that there be no gatherings when he comes'—ready before hand. If the work of the Lord is in our hearts and our minds, and our spirits, and our lives, there be no lack of means, men or work to push the glorious cause to a consummation that angles desire to see and report on wings of love to the throne in heaven. So might it be is my prayer.

Thoughts on the S. S. Lesson for Aug. 18. Saul rejected by the Lord.

Saul's Sin.—God has given Saul certain work to do. He is to destroy utterly the nation of the Amalekites. Their people, their cattle and all goods. Nothing of any kind is to be spared. Saul, with his army, partially executes the command and returns laden with spoil and carrying with them Agag. About this time in his life Saul has a very good opinion of himself. He has won great victories and has in his own mind, cut loose from the old prophets. He even arrogates to himself the glory of the victory and sets himself 'up a place' in Carmel. He no longer says as formerly that he is of the smallest tribe and the meanest family in the tribe. Saul is now a great big man in Saul's estimation and is just ready to fall. You know there is such a thing as getting 'top-heavy.' This was Saul's condition exactly. Success had spoiled him. He could stand poverty and obsurity but to be made the successful leader of a great nation was too much for him. Though Saul is long since dead his counterpart walks abroad all over the country,—in church, state and in the commercial world. He who a little while ago was obscure and mean and unheard of acquires a little celebrity and away up he goes in his own estimation. It is of this class that St. Paul warns in regard to bishops. He might have said the same about any church office which a man can consider an honor. A man becomes like Saul in this. He thinks he knows what the Lord wants. While doing wrong to those around him he says I am 'performing the commands of the Lord.' If Saul did not know he was wrong the prophet was there to tell him. If we do not know we are wrong the Spirit is present to tell us. There is at least one thing in Spurgeon's new creed to which I can say Amen heartily, viz; 'The true meaning of the doubtful Scriptural passages can only be revealed by the Spirit.' I would not give the simple small voice of the spirit saying 'do this or do not do that or believe this or do not believe that for all the logic and rhetoric in the world. The Spirit 'shall guide ye in the way of all truth.' Logic only pretends to guide a man by the light of human reason. Let us have the light of the spirit and we can then have no fear of being caught as Saul was. Just as he says 'I have performed the commandments of the Lord.' Samuel hears the noises which proves Saul's words false. Here all that is little and mean and low in Saul's character shows itself. He did his part but the 'people' did the evil thing. Ever since Adam said 'the woman thou gavest me,' etc., men have been trying to evade responsibility for wrong doing. All the miserable, weak and silly excuses imaginable will be given. Saul knew in his heart that it was his fault. So do you my friends and so do I when we have sinned. Laying bare our hearts before our own eyes as before the eye of God we know who is the guilty one. It makes no difference about any one else. It is ourselves who is under examination. My brother are you clean and pure before God?

Bro. Mason says some one in our church wrote that Annual Meeting circular. Who is guilty? Is it true? For God's sake and your own soul's sake repent and confess your sin before it be too late. If you are found out it is then too late to repent. Do so when you can. If it is not true we want to know it. Don't try to evade the responsibility for your meanness—for it was as mean and dirty a trick as could be well imagined, especially if coming from any one in the Brethren church. We may, in anything, try to cloak our sin by saying it is for the service of God, but oh, be not so easily deceived! God knows all about it. It is a horrible thought for us when we do wrong to know that the eye of God is upon us. Kennan in his articles on the Russian exile system tells of convict life in a certain Russian fortress. The prisoners who are kept in solitary confinement, are not allowed to make any noise whatever. They and their attendants have felt slippers on their feet. No sound from without ever penetrates the heavy walls of those horrible casemates situated below the level of the river. In the door of the cell is a small square hole at which the eye of the guard is applied at frequent intervals to watch the actions of the prisoner. Of all the tortures of their lives in these prisons this is said to be worse. To look up and see the glaring eye of the guard appear, stay for a while and then disappear only to repeat the same thing at unlooked for moments, is said to be torture so intense that the fortitude or reason of strong men give way and they confess or in some instances become hopelessly insane. If I felt that the eye of God was over me all the time and I could not look him fairly in the face without flinching on account of guilt I would simply quit the business of being guilty. If I could not say 'Lord if my hands are clean' I would say 'Lord by thy help my hands shall be clean,' and I would go to work to make right the wrong whatever it was. If it meant an open confession I would make it. If it meant repentance of secret sin it should be made. I do not want to set up as being better than any other weak man. I know where the weak spots are and by God's help they are being made stronger each day. My brother and sister let us get up on a higher plain of Christian life. Let us as I heard a good brother say, 'live for heaven' and I know of no better way than to quit this miserable business of trying to excuse our mean actions by putting the blame on some one else.

'To obey is better than sacrifice.' Let us bear this on our hearts. When we ask the Lord for work let us do what he gives us to do. It it be to preach, let us preach. If to pray, let us pray. If to talk with those with whom we associate let us do it. Let us obey. Do not fear. God never yet hurt his servants. He sometimes shaved pretty close but it always came out all right. The story of every man who kept his pledge with the Lord is the same. The Lord took care of him. Will he not take care of us? It is not what we do but the spirit we do it in. As some one says 'God does not need the *thing* done by us. He can do the *thing* himself. What he wants is for us to do the thing to show our willingness.' If there be one thing in the providence of God which is of superior importance it is *obedience. Simple* unquestioning, ready obedience. Jesus obeyed the Father in all things and if we would reflect his image must be equally ready to obey.

It is so little we can do in return for all God has done for us. Just to do what he tells us in the words of his blessed Son. Oh, let us try so hard to obey in all things big and little. Let us ask God to help us. Let us be sincere in this and God will abundantly help us. Oh that we would all come to God and ask for obedient hearts that we would serve the Lord our God in the beauty of holiness—in entire consecration. Then would the world see the long looked for millennium. May God help us all to simply and earnestly obey.

R.

Washing the Saints' Feet.

This is issued in tract form, two pages.

Do you want to obey the commands of Jesus? Do you believe your life will be approved by Him if you disregard one of his plain commandments or ordinances? He commands you to wash the feet of your brethren. *Ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you.* St. John xiii, 14, 15. Do you wash the feet of your brethren as a religious observance? If you do not, you are not obeying a plain command of Christ; one that is a debt of service—you owe it to Christ.

Washing the Saints' feet is a sacrament of the church. In importance it ranks with baptism and the Lord's Supper, as a religious ordinance. Peter could not be saved without submitting to the service of having his feet washed. The Lord has commanded it and your duty is to obey. If you are not under obligations to obey this commandment, why are you under obligations to obey any other? and can you be saved in disobedience?

The Sacrament of Baptism is the symbol of the New Birth—of the Spirit in the resurrection of the just. The Sacrament of the Bread and Cup is the symbol of the body and blood of Christ. The Sacrament of Washing the Saints' Feet is the symbol of Charity and Brotherly-love. Why is it? Because Christ, *having loved his own which were in the World, he loved them unto the end.* How did he love them unto the end? By serving them and washing their feet.

A woman had her sins forgiven by washing feet. Here it was a saving ordinance, if there is salvation in the forgivness of Sin. She washed the feet of Jesus, and wiped them with her hair. Turn to Luke vii, 36-50. Her faith saved her; but faith is of no consequence unless it is supported by works. Her foot-washing, salutation and anointing were works which vitalized her faith and made it effectual. All the service the woman performed was upon the feet of Jesus. He said of her, *she loved much.* What evidence had He? She washed his feet, and kissed them. Thus her foot-washing was an evidence of her love; so Christ gave us the sacrament as a symbol of love, it was his evidence of love to his apostles; and he has commanded it as a token of love between his disciples

Jesus did not esteem himself above the kindly service of the lowest of mankind, and as the woman washed his feet, so he washed his disciples' feet.

The Ordinance of Washing the Saints' Feet, takes its origin in one of the plainest commands of the Gospel. Jesus plainly commanded it. He says his commands—*words*—are spirit and they are life. Why do you disobey this one? How dare you take away that much of his commandments? *Blessed are they that do His commandments that they may have right to the tree of life, and enter in through the gates into the city.* Rev. xxii, 14. Do you know how much you are losing, by wilfully disobeying this plain commandment?

The Catholic Church still has a foot washing in its church today, and has had all along down through the ages. Its chief rulers, although disregarding many commandments, have not dared to put this one away.

The high authorities of the Holy Eastern or Greek church have not dared to disobey this commandment and wash feet annually as the Catholics, and have kept the ordinance from the days of the Apostles. The church in Milan received the ordinance in its organization in the days of Primitive Christianity, and it has not dared to put it away, even to this day. The leaders of the National church of Russia have always washed feet according to the command of Jesus. Would you not be better satisfied in observing this ordidance commanded by Jesus?

The Brethren keeps this ordinance, as commanded in the Gospel.

This leaflet was printed at The Brethren Pub. House, Ashland, Ohio.

Leaflet No. 5, 15 cents per hundred.